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Publication No. 1


# A GUIDE TO FRIENDLY VISITING

BY

J. AUERBACH

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"The only real pleasure in life is  
doing something worth while  
another." 

UNIVERSITY OF CALIFORNIA  
LOS ANGELES



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# Foreword

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In dealing with dependent, defective and delinquent families in their homes, no better or more efficient agency has yet been found than a well qualified and organized corps of Friendly Visitors. Charity Organizations, Humane Societies, Juvenile Courts and similar Welfare Organizations, employ paid visitors in their investigations of distress, cruelty, waywardness and unsanitary conditions. Through these official visitors, the public is made aware of a number of the existing evils in the homes of the poor that are a menace to society and in many respects even endanger the welfare of the future generation. Their trained eyes discover conditions either unknown or ignored by the general public that if left unchecked would weaken the social structure and might in a few decades reduce the nation from a high state of efficiency to incompetency, weakness and ultimate ruin.

The number of this class of social visitors is of necessity small, on account of the necessity to devote all of their time and energy to social service work. These few visitors are doing pioneer work in surveying the ground, preparing the way, removing obstacles and even erecting guide posts for others that may follow them in the trodden paths. They are forerunners of the Volunteer Friendly Visitors who have more leisure and opportunity to study individual cases of dependency and delinquency for the purpose of eliminating the acting cause in the individual case.

Any public relief society that has not for its ultimate object reconstruction of families and individuals and that gives material aid indiscriminately, often fosters the evil it tries to eradicate. With very few exceptions, material relief should be accompanied by a friendly and personal interest in the recipient and we should demonstrate to them that we are in reality brothers and sisters and that because of this relationship we are willing to devote our best efforts to aid them. In doing this constructive work,

some practical knowledge may be helpful to the inexperienced.

The following suggestions made by Mr. J. Auerbach in a lecture given to a Friendly Visitors' class of the Los Angeles Associated Charities, so thoroughly show the attitude of modern reconstructive charity that the Municipal Charities Commission feels that every worker should be familiar with these fundamental points and hence takes pleasure in presenting this monograph, hoping that thereby a better understanding of this most important subject may be had and better co-operation may be established between the societies and the individuals working in the field.

Thanks are especially due to Mr. Haines W. Reed, who kindly defrayed all expenses of this publication.

THE MUNICIPAL CHARITIES COMMISSION  
OF LOS ANGELES, CALIFORNIA.

# Friendly Visitors

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The viewpoint of the Friendly Visitor has changed with the great change that has taken place in our conception of social work. The day has gone by for those who solemnly undertake to sacrifice themselves to disagreeable tasks, under the impression that they are thus discharging their duty to the less fortunate. Possibly some still enter social work with this attitude, but unless they come to the modern view—that the social problems of the day offer a challenge to intelligence, ability and constructive effort such as few occupations excel—they will either be disappointed, or will not continue long in this important field of social service.

There is not much literature written directly upon the subject of Friendly Visiting, and with the exception of Miss Richmond's hand-book for charity-workers entitled, "Friendly Visiting Among the Poor," I do not know any other treatise that deals exclusively with this line of work. Those who care to read this book will find valuable information concerning the rehabilitation of families, which is the chief object of Friendly Visitors. In dealing with the subject, the inexperienced Friendly Visitor as a rule, does not care to read much of the technique and the different theories advocated by the various schools of Sociology, but prefers to have an outline of the principle that governs Friendly Visiting and the best and most tactful methods of making this principle a live issue.

Dr. Hodges stated once that "The difference between the Associated Charities and the purely relief association is like that between the doctor's office and the drug store." You do not expect to carry away from the doctor's office something in a basket, or in a brown or pink parcel; you expect to get counsel and advice and perhaps a prescription that you may take to the drug store. But the experienced doctor, in making that prescription, takes pains to prescribe as few drugs as he can. He is afraid of getting people into the drug habit, and the wise philanthropist is just as much afraid of getting people into the alms habit, which is closely related to the morphine habit in that it deprives people of self-respect.

The Friendly Visitor may be likened to the one who has to compound this prescription—namely, to carry out this definitely formulated plan outlined for him at the Conference of Friendly Visitors or case committee with the privilege of modifying it or substituting some other way with the full co-operation of the Conference or central office of the Associated Charities.

Friendly Visitors not familiar with lines of social work would rather have concrete facts than abstract ideas of the various ways in which the task of rehabilitation of individual families can be accomplished, the various obstacles to overcome and, above all, how to gain the confidence of the man or woman with whom they come in contact without the danger of being looked upon as a new source of revenue instead of a true friend in need.

The first thing a Friendly Visitor must do in order to get the best results is to get thoroughly familiar with the synopsis of the case given to him to start on. Study the details of the case given you and notice the points that appeal to you most. The first impressions should be followed in most cases. Arrange to make the first visit alone and early in the afternoon, just about an hour before children return from school. Keep in mind that you are not an investigator or an investigating committee and that you may be regarded so if you should go accompanied by somebody else, thereby giving a wrong impression. Wait until the older children return from school, if there are any, and notice the attitude of the children toward the mother, and vice versa. The impressions you gather from the general appearance of the children, their greeting at mother's request, etc., will help you to catch a glimpse of the prevailing atmosphere in the home. By all means do not express any criticism; on the contrary, find something to commend, either in the woman or children, in order to leave the impression of being a person who does see and appreciate good qualities among the poor people. This attitude will help you to make your second visit more free and less reserved. But I hear someone say, "How can I make my first visit without feeling that I am intruding, or running the risk of being shown the door after gaining an entrance?" It depends on the tactful manner in which you make your own introduction whether you are considered a welcome guest and will be considered as such in the future. By all means, if you do not want to make a failure of your visit, do not introduce yourself as a delegate sent by the Associated Charities who comes with the express purpose of giving material help. Have a definite idea of what you are going to tell the family to explain your unexpected visit. If sickness or chronic ailment is the cause of distress in your particular family, you will surely be welcome if you introduce yourself by name, stating that you heard of the



sickness of one of the members through a friend of yours and you just came to see them. A bunch of flowers may aid you to make your visit more profitable and to gain their confidence more easily. If lack of employment should be the cause of distress, the visitor would be greatly benefited if he were prepared to offer some suggestion as to where the man or woman might get employment. This is not always necessary, but it serves as an excuse to explain his presence. An introduction like this may be helpful: "I learned from a friend of mine that your husband has been out of work for some time. I just came to see what he can do. I may be able to help him secure work and would like to have a talk with him," etc. If intemperance is the cause, then the introduction must be studied from the immediate effects caused by the destructive disease. There are numerous ways in which you may gain entrance to a family, without telling them in an apologetic way why and wherefore you are so interested in them. Comment, for instance, on the unusual cleanliness of the room or children, or something about ornaments, etc. This unexpected praise will open a way for discussion of subjects upon which you are particularly anxious to be informed. To gain a complete knowledge of a family, be they rich or poor, four distinct points must be strictly studied:

(1) Social History. This includes names and ages of the members of the family, birth-places, marriage, number of rooms, education, children's schools, condition of relatives and friends, church, etc.

(2) Physical History. Health of each member of the family, name of doctor, habits, good as well as bad.

(3) Work History. Occupations, names of present and former employers, how long and what seasons usually in work, how long out of work, earning capacity of each member, etc.

(4) Financial History.

The first three histories do not differ materially from the well-to-do people, but the fourth, the financial history, is very much unlike that of the rich. It does not deal with properties, mortgages, bonds, stocks, commercial papers, franchises, etc., but with rents, landlords, debts, including installment purchases, such as sewing machines, furniture and even clothes; beneficial societies, trade unions, life insurance, pawn tickets, pensions, charitable aid, etc.

By all means do not neglect the man, the head of the family, or breadwinner, if there is one in your particular case. Church workers and Friendly Visitors often deal with women and children in their homes for years and seldom, if ever, give any thought to the man who, when worthy of the name of breadwinner, should be included in the program, whatever it may be.

If he is a brute, a detriment to the family, then there is more reason why the Friendly Visitor should see that this millstone around the woman's and children's necks is removed, and in doing this humane work, do not let him off without shouldering at least part of the responsibility of support. Make inquiries in a tactful manner about the man's health, habits, skill, capacity for saving and managing; about his likes and dislikes, taste for literature, modes of recreation; make mental notes of it as it will help you to discover hidden resources in the family which could be made use of to their own advancement. You will gain his confidence and he will look upon you as a friend and not as a charity spy. If you plan an entertainment or outing for the family, be sure to include him in the party if you want it to be a success. Make him feel that he is the head of the family and that the family's welfare rests upon him and that you are ready to discuss with him not only domestic affairs but also economic questions such as strikes, lockouts, the unemployed, or whatever may be the cause of his dissatisfaction or grievance. Do not miss a chance to lead him to a better and fuller understanding of the social and economic questions of which the poor are so much in need for their own good. If work should be found for the man, do not cripple his efforts by letting him feel that he can sit idle and let you as his friend do all the searching and worrying. Send him to find work, go with him to special places, if necessary, but do not go from place to place to find it for him. Develop his resources, show an interest in all his attempts and encourage him to renewed efforts. Since we have more women Friendly Visitors than men, I will not attempt to give you special instructions for gaining women's confidence so they may regard you as their best friend, not for the sake of the material benefit gained from time to time, but for the moral, intellectual as well as spiritual advantage of coming in personal contact with you. Avoid, if possible, being looked upon as a source of revenue, and, therefore, do all you can to prevent the mother and children from associating in their minds your visit with a material gift, such as a grocery order or a bundle of clothes, every time you visit the family. Try to leave the impression that, notwithstanding your social position or any other superior quality you may possess, you regard them as your equals in individual rights and privileges, and while you can advise them for their own good do not seem to force conditions upon them which seem to them unfeasible or offensive. If, in your judgment, some personal defects in the woman or children should be corrected, do not speak bluntly of them; lead your conversation in such a way that the woman may recognize and admit these points in herself or children without being told directly of them.



and it will give you a chance to gain your point without being regarded as meddlesome.

To improve the living conditions through efforts with the woman at home is primarily the work of the woman Friendly Visitor. After this is accomplished to a certain degree, the task of transforming the family from dependency to a self-restraining and self-respecting state is considerably lightened. To accomplish this most important transformation, the Friendly Visitor must, of necessity, lend them her brains instead of her money. I suppose some of you are familiar with the admonition made by Goldsmith in his novel, "Vicar of Wakefield." "If you desire to rid yourself of your relatives, lend them some money." Why the lending of money should have a tendency to mar, and even destroy friendship, I do not intend to discuss; suffice it to say that for a Friendly Visitor to lend money to a family in which she is interested at the first few visits, will in most cases mar, and even destroy, the confidence and friendly relations she has gained through hard work. Therefore, when this lending proposition comes up in the case of temporary embarrassment or visionary schemes on their part, instead of lending them money, lend them your brains, and if yours are not sufficient to meet the emergency, borrow some more from your friends. Give them new ideas and show them that there are more ways than one to solve perplexing problems—the only difference is that one may be more tedious than the other. By using the best qualities in us in dealing with the poor, making their troubles and difficulties our own troubles and difficulties, we are enabled to put them on their feet and change them from tax-eaters to tax-payers. The sooner we realize that we can do more good by leading the poor people to help themselves than by all our alms-giving, the nearer we come to grasping the true spirit of modern philanthropy.

Since our Friendly Visitors must be recruited from the various social strata, it is natural that they represent different viewpoints on social as well as domestic relations. It is, therefore, of the utmost importance to have the General Secretary of the Associated Charities, or chairman of the Conference of Friendly Visitors, study the characteristics of the Friendly Visitor, as well as those of the family intrusted in her charge in order to accomplish the best results. They must guard against misfits in temperament or religious views and, above all, against over-sentimentality. The positive and negative must meet to make a harmonious union. While Friendly Visitors representing a special church may influence a change in the moral and spiritual views of their respective charges, they ought never to try to proselyte them and induce them to change church relations, if

they have any. Never make light of their religious views, even if they seem queer to you, but you may try to lead them to a clearer and broader understanding of religious principles and their queer notions will disappear of themselves.

The sympathies of the Friendly Visitor are often aroused so that they feel that something definite must be done at once, in the form of a sudden change, such as hospital treatment, removal to a country farm, sanitarium or asylum, but the visitor must be careful not to let her sympathies run away with her judgment and not display an over-anxiety to make the person's last hours pleasant and providing for them in the most comfortable manner.

It is needless for me to mention that the Friendly Visitor should not neglect the welfare of the child in all its ramifications. Get familiar with the condition of the child's health, its aptness for studies, the causes for backwardness, if there are any, its good as well as bad tendencies, its opportunities for recreation, kindergarten facilities, child labor, and any other points that may help to develop new or better methods for improvement in the family in which you are interested.

Friendly Visitors as a rule differ widely on the question of material relief. To one that knows the needs of the poor, the relief of suffering by gifts of food, fuel and raiment, seem only a small part of the work of charity, but the fact remains that the majority of mankind is still little moved by any needs that are not closely associated with hunger, cold or nakedness. If we relieve these visible manifestations of poverty, believing that our gifts in themselves carry any blessing to the poor, we are taking a grossly material view of human life. If, on the other hand, our knowledge of the mischief done by reckless and indiscriminate giving makes us morbidly skeptical of all material assistance, we are losing a valuable tool, for relief at the right time and given in the right way may be made an incentive to renewed exertion and help to a higher standard of living.

When a visitor is able to develop the family's own capacity without resorting to material aid from either her own or other sources, she is very fortunate, but very often relief from outside is a necessity, and it depends largely on the way in which this important function is performed.

As I have previously intimated, it is wise for the Friendly Visitor not to give material relief in her first few visits, but if relief is necessary, to procure it either from the office or other sources, except in rare emergencies. In low-grade families the giving of material relief by Visitors leads to deception and misrepresentation of actual conditions, and retards, or even makes impossible the process of reconstruction, while in high-grade fam-

ilies the giving of relief on slight acquaintance may be resented or misinterpreted, losing by it the real object of your interest in them. Friendly Visitors are human and are easily moved by apparent needs. It is so much easier to give than to be forced to use our ingenuity to find other and better ways of helping. Many of our Visitors start out with the best intentions and are tempted to give relief each time they visit a family. First it may be clothing for the children, then rent, then groceries, then more clothing, and the family's needs, strange to say, seem to increase, and finding their advice unheeded and perhaps part of their munificence wasted, especially in the line of clothing, they either terminate the friendship or are erroneously impressed with the idea of how the poor are constituted. To administer relief wisely one needs special training and inexperienced visitors will do well to consult older ones that have had previous experience in administering relief and know the standards of living of that particular community in which they are interested. It often happens that through an unwise or injudicious relief-giving, you may incite false hopes in the poor neighbors of your particular family and run the risk of injuring the very reputation of your client.

When relief is needed, it should be given in the home without any publicity and with the full knowledge and consent of the breadwinner. Do not encourage the family in sending notes of appeal for aid by their children. Juvenile offenders often begin by child-begging with or without notes. Avoid appeals to numerous sources of aid. Natural sources, such as relatives, friends, former employers, benevolent organizations of their nationality, etc., should be first resorted to, and if it is necessary to divide the burden of expense, try to have it administered through one source only.

There are numerous ways by which we can minister to the poor without making them more dependent, and each visitor must learn this art by herself. The aforesaid principles are only guide posts on the way of friendly and helpful visiting.

Experience has demonstrated that a Friendly Visitor should not take more than two or three cases for permanent care. Two families of opposite types are preferable, for many reasons. It gives the Visitor a better chance to grasp the principles that govern Friendly Visiting, by comparing the contrasting circumstances that may surround these families. She will also notice the points common to both and this similarity will help to stimulate her to heroic action in devising plans for betterment by applying the same or similar remedies.

I do not need to admonish the earnest Friendly Visitor not to give up her cases after once taking hold of them. She will

soon realize that the subtle law of compensation is active in this field of human endeavor, and perhaps more so than in any other range of our activities. She will soon learn the beneficial influence exercised upon herself and the broadening-out in sympathy, as well as in knowledge, that she could not have gained in any other way, with the result that she will not give up visiting her families even after the immediate needs have disappeared, but will watch with zeal the steps of progress made by the family during each successive visit. She will soon learn that she herself will receive benefit in proportion as she administers to them, and will be glad to continue to add the richness which such contact brings to one's own life. Besides touching so many of the most interesting social questions, it gives one a taste of real life which will seem deeper and fuller of real pleasure and interest than any other of the so-called joys of life, so eagerly sought after and so often missed. Then, I believe nothing else brings a deeper belief in the underlying good in every one than a close touch with, not "the slums," but our brothers and sisters, and it will eventually mean more to you than to the family you visit. It will broaden your whole life; it will give you work to do when a personal sorrow claims your thoughts, and you will gain loyal friends among the poor.

Thus far, I have been giving suggestions pertaining to the individual families in their homes, pointing out ways in which we can be helpful in improving the standards of the home, by making the breadwinner feel more and more his responsibility toward his family and become a better provider. In a tactful way, teach the woman to become a more efficient home-maker and make the home more attractive to the husband as well as the children, and see that the children have all the opportunities possible for physical development. But the work of the Friendly Visitor would be incomplete if she did not try to improve and elevate the undesirable conditions and moral tone of the neighborhood in which her family resides. With this end in view, the Friendly Visitor must become acquainted with conditions in that locality. Know all about the helpful social organizations, the kindergarten and playgrounds in the neighborhood, also hospitals and free dispensaries, and see to it that the family makes proper use of them. Note especially the undesirable conditions in the neighborhood, such as defective or inadequate sewerage, over-crowded dwellings, unsanitary back yards, and similar conditions that tend to affect the health and morals of the community. Bring definite facts to the Conference for discussion with a view of remedying same.

By JOSEPH AUERBACH,  
General Secretary Los Angeles Associated Charities.



## ORDINANCE NO. 27,510

### (New Series)

As Amended by Ordinance No. 27,878 (New Series).

An Ordinance creating a Municipal Charities Commission and prescribing its powers and duties.

The Mayor and Council of the City of Los Angeles do ordain as follows:

Section 1. There is hereby created a commission of the City of Los Angeles to be known and designated as the Municipal Charities Commission. Said commission shall consist of five members who shall be appointed by the Mayor, subject to confirmation by the Council. The term of office of each of said commissioners shall be for a period of four years and all of said commissioners shall serve without compensation.

Sec. 2. That upon the appointment of said commissioners they shall meet and organize by the election of a President and a Secretary, and such other officers as may be necessary. Said Commission shall hold such meetings at such time and place as it may fix by resolution.

Sec. 3. Said commission shall have power:

(1) To investigate all charities dependent upon public appeal or general solicitation for support and to endorse such of them as meet actual needs of the community, attain a reasonable standard of efficiency and are so conducted as to insure the public of the wise use of funds.

(2) To encourage the formation of new private charities to meet needs that are not already provided for and to foster all worthy enterprises of a philanthropic nature and to give assistance thereto.

(3) To collect and preserve statistics relating to charities, conditions of life, unemployment and delinquency and to suggest means for improving the conditions producing the need of relief.

(4) To maintain a constant survey of the field of charities with regard to the need and the work being done in connection therewith, and to secure intelligent co-operation among all charitable and social agencies in the city to the end that a comprehensive and economical plan in philanthropy may be attained.

(5) To disburse all funds set apart by the city for charitable purposes and to make a report to the City Council of the work done in connection therewith.

(6) To receive donations, gifts or bequests to be used for charitable or philanthropic purposes and to administer any trust declared or created for any such purpose in accordance with the terms of said trust.

(7) To establish and maintain a bureau for the purpose of providing employment free of charge to persons applying therefor, to furnish information concerning any vacant position, situation or employment which may come within the knowledge of said commission, to keep a register containing the names and addresses of persons who make application for employment, together with the names and addresses of all persons who are seeking help and to keep a list of all positions and situations filled.

Sec. 4. That the Municipal Charities Commission be, and it is hereby authorized to appoint the following employees at the compensation herein fixed, to wit:

One Investigating Agent at a salary of \$100 per month.

One Record Clerk, at a salary of \$75 per month.



## FREE LABOR BUREAU

One Superintendent, at a salary of \$125 per month.

One Record Clerk, at a salary of \$90 per month.

One Clerk, at a salary of \$100 per month.

That all such persons shall perform such duties as may be prescribed by the Municipal Charities Commission.

Sec. 5. The City Clerk shall certify to the passage of this ordinance and cause the same to be published once in The Los Angeles Daily Journal.

I hereby certify that the foregoing ordinance was introduced at the meeting of the Council of the City of Los Angeles of April 29, 1913, and was passed at its meeting of May 6, 1913.

CHAS. L. WILDE, City Clerk.

Approved this 6th day of May, 1913.

GEO. ALEXANDER, Mayor.

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## ORDINANCE NO. 28,255

### (New Series)

An Ordinance prohibiting begging in the public streets, or places, and regulating the soliciting of alms and contributions for charitable purposes in the City of Los Angeles.

The Mayor and Council of the City of Los Angeles do ordain as follows:

Section 1. It shall be unlawful for any person to beg, or practice begging, in or on any public street, or in any public place in the City of Los Angeles.

Sec. 2. It shall be unlawful for any person, firm, corporation or association to solicit alms, food, clothing, money or contributions within the City of Los Angeles, without first securing a permit so to do from the Municipal Charities Commission of said city. Provided, however, that the provisions of this section shall not apply to properly accredited solicitors of established churches of said city soliciting for purely religious purposes, but it shall apply to the various institutional works carried on by said churches in like manner as other persons, firms, corporations and associations. The permit from the Charities Commission above referred to shall consist of a written certificate issued by the said commission certifying that the object of said solicitation is worthy and meritorious, and authorizing the soliciting of gifts and donations therefor; said permits may be revoked by said Commission at any time.

Sec. 3. It shall be unlawful for any person to solicit or collect for any charitable or philanthropic organization, without first obtaining a written permit so to do from the Municipal Charities Commission; said permit shall be revocable at any time in the discretion of said Commission, which may adopt such regulations regarding the soliciting and collecting of funds as its judgment may dictate, and it shall be obligatory upon the holders of such permits to abide by such rules and regulations.

Sec. 4. It shall be unlawful for any person, firm, corporation or association to give or promote any entertainment, fair, bazaar or benefit in the name of charity or philanthropy, without first obtaining a written permit so to do, from the Municipal Charities Commission, said permit to be revocable at any time at the discretion of said Commission.

Sec. 5. It shall be unlawful for any person, firm, corporation or association to solicit funds, within the City of Los Angeles for any ethical, evangelistic, religious, missionary or charitable purposes without having first obtained an endorsement certificate from the Municipal Charities Commission. Provided, however, that the provisions of this section shall not apply to established and recognized churches or other religious organizations in the City of Los Angeles.

Sec. 6. It shall be unlawful for any person, firm, corporation or association to sell, or offer for sale, any clothing, household goods, or other goods, wares or merchandise which have been solicited or donated for charity or philanthropy without first obtaining a written permit so to do from the Municipal Charities Commission, said permit to be revocable at any time at the discretion of said Commission.

Sec. 7. That any person, firm, corporation or association violating any of the provisions of this ordinance shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punishable by a fine of not more than one hundred (\$100) dollars, or by imprisonment in the city jail for a period of not more than thirty (30) days, or by both such fine and imprisonment.

Sec. 8. That in order to properly regulate the soliciting of aid for charitable or philanthropic purposes and to prevent fraud and deception from being practiced by soliciting for such purposes, this ordinance is urgently required for the immediate preservation of the public peace, health and safety; and the City Clerk shall certify to its passage by a unanimous vote, and cause the same to be published once in The Los Angeles Daily Journal, and thereupon and thereafter it shall take effect and be in force.

I hereby certify that the foregoing ordinance was introduced at the meeting of the Council of the City of Los Angeles of August 15, 1913, and was passed at its meeting of September 13, 1913.

CHAS. L. WILDE, City Clerk.

Approved this thirteenth day of September, 1913.

F. J. WHIFFEN, Acting Mayor.

# Memorandum of Friendly Visitors

Date \_\_\_\_\_ Nationality \_\_\_\_\_

Surname _____		Age	Occupation	Weekly earnings
Man's name _____				
Woman's name _____				
Address _____				

Children	Age	Occupation
	_____	_____
	_____	_____
	_____	_____
	_____	_____

Church \_\_\_\_\_  
 Lodge \_\_\_\_\_  
 Union \_\_\_\_\_  
 Debts \_\_\_\_\_  
 Cause of distress \_\_\_\_\_

Others in family \_\_\_\_\_  
 Condition of home \_\_\_\_\_

NOTE.—On back write fully a carefully worked out plan for reconstruction of family, taking into consideration all circumstances of their environment.

## SUGGESTIONS

Teach habits of thrift, industry and self-reliance. \_\_\_\_\_

Encourage and help children to get an education. \_\_\_\_\_

Get employment for anyone who can work. \_\_\_\_\_

Help to develop their own resources and lead them to higher standard of living. \_\_\_\_\_

Teach housewives the nutritious values of food and the preparation of same. \_\_\_\_\_

Help all with whom you come in contact to help themselves. \_\_\_\_\_



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## Do You Know

That if every employer in Los Angeles of either male or female help would co-operate with the Free Municipal Employment Bureau, many thousands of dollars annually which heretofore have been extracted from the salary and wage earners by the Commercial Employment Agencies could be saved? Don't you want to feel that you have a part in helping every working man and every working woman to find employment without the payment of a FEE, which frequently amounts to 25 per cent. of the first month's salary? The temptation on the part of subordinates to receive a part of this fee often exposes the worker to frequent dismissal without cause.

Men's Department, No. 208 Franklin Street, Phones A 2865 Main 6940

Women's Department, No. 422 California Building, Phones A 2815  
Bdwy 7407.

Friendly Visitors should never forget that the one cure for unemployment with its consequent train of privations, is *employment*, and usually the one who most needs it has least to pay for it.

NOTE:—A class of instruction for Friendly Visitors is held in the room of the Associated Charities, No. 121 Temple Street, every Wednesday at 10 A. M. FREE to the workers of every recognized society.

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